# NEW CHRISTIAN

Nov. - Dec. 1958 (Christmas) Edited by Kenneth Leslie

## THIS IS OUR TWENTIETH ANNIVERSARY

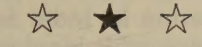
Two strange and quite different decades have passed since we ventured to publish thoughts long held in silence.

Thoughts about people and what they know and how they use what they know (science and religion).

Thoughts about the meaning of work which is prayer and the celebration of work which is song.

About Spain which was the world's inflamed appendix, not yet dealt with. About the spread of the fascist disease through Europe. This happened during the first decade. Early we voiced appresensions concerning the second decade which were con-

(Continued on Back Cover)



## GLACIAL CHURCH

By Kenneth Leslie

## ARE WE A DECLINING POWER

By James Brewer

## U. S. A. SELF BETRAYAL IN CHINA

By Louise Harding

## FREEDOM FOR CYPRUS

. . . Stanley Evans

## WE REBELLED AGAINST THE WAY

. . . Hungarian Church

Vol. XIII, No. 6 30 cents

On the morning of July 13, 1958, Premier Manning of Alberta, biblical fundamentalist preacher, influential among certain strata of our people, speaking on his coast to coast "Back to the Bible Hour", named Russia as Anti-Christ and went on to prophesy war in the Near East in which Anti-Christ would be defeated.

Thus religion is used to sell war to unsophisticated Christians.

In 1953 Bishop Bromley Oxnam of the Methodist Church in the USA and one of the top men in the World Council of Churches, said, "I believe the Churches have done and are doing far more to destroy the communist threat to faith and to freedom than all investigating committees put together." Bishop Oxnam's appeal is to the slightly more sophisticated Christians. A Chinese Christian editor calls this "a nauseating performance," competing for favor in the eyes of finance-capital rulers in the USA. It was during this performance that Bishop Oxnam bore false witness against The Protestant.

The State Government of Madhya Pradesh set up in 1954 a commission to look into missionary activity in that state. It reported (London Times, July 18, 1956) that the American missionaries "are drawing Indian adherents by exploiting their poverty and suffering." "Evangelization in India appears to be part of a uniform world policy for re-establishing western supremacy and not prompted by spiritual motives."

*Dulles Sermonizes:*

John Foster Dulles (1949 Pamphlet of the American Laymen's Missionary Movement, p. 7) said, "If our spiritual effort is to *supplement adequately our material effort,* our Christian people must see the supreme value of Christian missions and rally to their support." (My emphasis). The US Secretary of State is fond of reading the Bible in church and preaching the occasional sermon. The same morning that Premier Manning named Russia as Anti-Christ, July 13, "This Week" published a Dulles sermonette. It is called "A Race the Russians Can Never Win." Dulles begins his little outpouring by saying, "... if we have failed to hold the respect of the world today it may be because we have attempted to make our society appealing without regard to the great spiritual concepts which make it work."

The tortured victims of Dulles' execrable friend Franco know something about the spiritual concept that helped Franco and today builds American naval and air bases across Spain. Dulles says that America "faces serious challenge from an atheistic Communist society which has gambled everything on material values." When Spain lay bleeding under the blows of Mussolini and Hitler was it the atheistic Communist society that turned its face away and passed by on the other side, or was it the "Christian" West?

The race which Dulles says the Russians can never win the Russians have already won. They have won because they have

fleshed the dream of Jesus, because their spirituality takes material form, in other words, because their spirit *matters.* "By their fruits ye shall know them." If the spirit is good, the fruit will be good. If the spirit is the spirit of greed and the lust for power the fruit will be poisonous. We, on the other hand, cannot win this race, because we are not running in it.

Dulles says, "We often wonder just which side of American life is most likely to appeal to people in other lands." The answer, he says, "was suggested some 2000 years ago, when Jesus pointed out that the nations of the world had failed because they were giving priority to material things." What Jesus did point out was that the nations of the world which failed did so precisely because they did *not* give priority to material things; that is, they did not bring food and water to hungry and thirsty bodies. "Feed my sheep!" said Jesus.

How would the sharks and vultures of Wall Street understand the spirit of Jesus? What indeed would they know of ordinary decency, Christian or pagan? "In the competition among nations, we will never win if we rely only on sales talks about the number of our automobiles, radios and telephones." "Rely only." A fat man must not rely *only* on showing off his fat in the midst of people who are dying of starvation!

"The answer, I believe, is to go back to the beginning—to rediscover the spiritual basis of our society. And this is a job for each of us as individuals. For only individuals by their conduct and example can make freedom a dynamic, persuasive and wanted thing. How do we do that? By remembering always the importance of moral, religious and spiritual values in our daily lives." This is the burden of the Dulles message. As a nation we brag, bully, rob and rape our way through those parts of the world too weak to resist. As individuals we are to remember the importance of moral values.

*The Soviet Spirit:*

The Russians would call such individuals self-alienated or de-humanized fantasists. The Russians believe that a life containing spiritual values is a life dedicated to the advancement and enrichment of all mankind, and the word dedicated with them means wholly *given over to,* not merely *inwardly imagined.*

This is why I speak of the spirit of Jesus in the Soviet People. That they call it a humanist spirit and refuse to call it by his name does not make it a different spirit. It is the spirit of the good Samaritan incorporated in the way of life of a nation. It is the same spirit which was defeated by Constantine, and whose defeat was institutionalized in the Christian churches, Orthodox, Roman, and later Protestant. It is the Protestant phase which Dulles represents with its dualism of inside and outside as if these could stand separately and exist apart from each other.

And this conquering spirit of Jesus in the Soviet people is hated by the anti-Jesus business-church empires of the West,

hated with the same virulence as it was hated 2000 years ago by the religious and political vested interests of that time.

The average person in the West, living in the climate of that hate, little realizes how that climate is being continuously manufactured for him in every medium of communication. It is this climate which has made it possible for him as a Frenchman, for instance, to kill and torture the native peoples of Indo-China, Madagascar, West Africa and Algeria to prevent them from coming to their self-identity. It is the same hatred and fear of the spirit of Jesus, which knows itself today in the hatred and fear of Communism, that has literally de-moralized Western Civilization. Originating in the financial and ecclesiastical centers of power this moral corruption has now reached the inner citadel of that civilization, the heart of France itself. The method of spreading this infection and its constant fuel is that propagation of hatred and fear, summed up in the paralyzing phrase: Cold War.

The President of Indonesia, speaking of the West, says: "You have arrogated to yourself powers which rightly belong to the Almighty . . . we in Asia do not see you as saviors of civilization or as forerunners of the future: we see you as agents of death . . . " This judgment is shared by considerable sections of "neutralist" mankind. And it is a judgment that he brings upon both sides of the Cold War. The question is: Should it be brought indiscriminately against the Communist and against the Capitalist side? This may be answered in the following way: The successful birth of a new form of society involves a disturbance of the status quo. During the forty years while the new socialist society has been getting itself born and growing up the old societies have been busy trying to prevent its birth, then after it was born to strangle it in its cradle and then, as it matured, to rouse the whole world against it.

Only a tremendous will to live, a passionate belief in its own destiny, drove the new society on the road of inner development and enrichment, keeping it alive in the face of the constant and growing threat of extinction at the hands of the old societies. The judgment of the President of Indonesia, insofar as it inveighs against the Soviet union, is reversed in the context of actual existence, for he offers military aid to the Soviet-backed aspirations of the Arabs as they face the aggression of the old empires.

To blame both parties, the capitalist and the communist powers, equally is to blame equally the mid-wife who uses pressure to bring the child to birth and the abortionist who uses force to prevent birth.

*Cartels and Kings:*

Self-development on the part of the Arabs (as of any other undeveloped peoples) is an unwelcome nuisance to the legal plunderers of Arabian oil, just as in 1776 the self-development of the Americans was an unwelcome nuisance to the British tories.

Thieves like to deal with thieves and to settle accounts with thieves. It is quicker that way and less complicated. The great oil empires find it convenient to deal with the absolute monarchs of the Arabian desert and very inconvenient when the processes of history remove these monarchs from the scene, so inconvenient indeed that the US Government, subservient to the oil interests of 1958 finds itself involved against the rising peoples of the Near East.

As Premier Khrushchev of the USSR says in a message to President Eisenhower (July 20/58), "... we have no moral right to play with fire in the powder magazine into which the arms race has turned the world." This is the language of maturity and it is language which can be understood by both humanist and religionist, appealing as it does to the moral imperative and to the common instinct for survival. Mr. Khrushchev even speaks to the oil powers placatingly in the sense that the rising Arab peoples do not mean to keep the oil from these powers but intend only that the question of oil distribution be settled on the basis of equal rights and mutual interests.

The policy of the oil companies (to get as much oil as possible as cheaply as possible) and the policy of the US Government (to align as many countries as possible in the Grand Anti-Soviet Alliance) seemed to dovetail, and did dovetail for the short time during which kings remained precariously on their thrones. But the moment they began to fall off the US Government was plunged into the quagmire of civil war on the side which must eventually lose.

The common denominator of these troubles, domestic and foreign, which have dogged the West since the death of Roosevelt has been the Cold War, which is really the very essence of fascism. Under its protective fog of hate and fear the forces of malignancy have been let loose and the forces of decency have been driven to cover. Its effects have been cruel repression and frustration of millions throughout the world, the massacre of populations, the destruction of their homes and treasures, the substitution of tyrannies for freely chosen governments and the jailing and torture of democratic leaders. Chiang, Rhee, Franco, Salazar, Odria, Jiminez, Trujillo, Somoza, Diem, Pinilla, Stroessner, Batista, Saud, are among the dictators supported or installed by the American plutocracy on the plea that they were or are its allies in the Cold War.

*Cold War is Attack on Man:*

The Cold War is far more than a simple Anti-Soviet movement. It is an attack on all the freedoms of man. It goes back to the beginning of the Christian era and attempts to erase the very memory of the words of Jesus: "You shall know the truth and the truth shall make you free." These words, the charter of the open inquiring mind and of the scientific spirit, might well be inscribed on the blackboards of the Soviet Union. For it may

be fairly reported that the conscious *intention* of world comradeship and the actual cultivation of warm personal relationships in the Soviet Union have escaped the construction of Cold War psychology, and have expressed in real life the spirit of the comrade of Nazareth.

It may be said that I am turning things upside down with a vengeance. Let us, however, ask: Why has the Supreme Court of the United States refused to examine the grounds of Fyke Farmer's accusation of US guilt in breaking the Nuremberg Law and other international laws against aggression? And why does the US refuse to negotiate a legal assistance convention with China in the Powell case so that evidence may be brought from China in that case? It would appear that the US is afraid to go in open daylight into court and defend itself from the charges of aggressive warfare and the use of bacteria for the depopulation of civilian areas.

If these charges are true, there is one thing that would prevent them from being proven in an open world court at some future date, and that would be the total destruction of those governments interested in knowing the truth. An alternative would be to maintain a wall around them of incommunicability. Or finally the evil day of accounting must be postponed as long as possible.

But eventually that day will come, and national and church leaders will stand at the bar of Judgment and be judged. In that day the Vatican and the World Council of Churches will stand beside the business cartels and be weighed in the balance of truth and justice, for official Christendom has had a big part to play in bringing the world to its present pass.

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## ARE WE A DECLINING POWER?

By James L. Brewer

> "The duty of the educated man is to be awake, awake to what is going on in the world . . . to dedicate himself to the preservation and advancement of civilization, to live at the height of his times."
>
> Robert M. Hutchins.

In the 1958 Commencement Address at Rochester, N.Y., from which the above quotation is taken Mr. Hutchins once pioneering president of the University of Chicago, now head of the Fund for the Republic, also said, "It is doubtful if men have ever been so confused, frustrated and depressed as they are today."

Startling exhibition of this sorry condition was recently aired in an embittered controversy in the *New Republic*, in the course of which the basic values of American education were set in vital

conflict as to emphasis between the liberal arts and the technological sciences.

Karl Shapiro, editor of Poetry Magazine, a Pulitzer Prize winner of University teaching experience, (NR June 3/58) savagely berated US reaction to the Sputnik development as importing demeaning scientific challenge to the American educational system in demanding imitation of Russia to meet militarily the basic security demands of the nation.

Under the title "Russian Revolution in American Education" Shapiro envisioned a competition in out-Russia-ing Russia in bleak scientific domination of American schooling to the detriment of the basic cultural ideals of American society, and not without a threat to the course of civilization itself.

Shapiro painted a ghastly canvas of a decadent Americanism throwing away the liberal arts and humanities as the basic directive of its educational philosophy: Materialism and Scientism wholly in the saddle, the present technological system controlling the lives of men, "turning education into just another machine."

To support his convictions Shapiro cited a wide expression of high-ranking modern poets and literati in condemnation of an "American materialist, science-ridden way of life." "By American Way of Life, that nauseating expression, I mean the material life, the worship of the scientific mentality and the belief that Americans are the best people on earth." Pleading for the priority of human values over purely rational and utilitarian values he demands "that scientific method, objectivity, and the rest of it must be relocated in a different perspective, the large perspective of human education."

He sees in the pure scientist, facing the consequences of his research, a pitiable spectacle living in a world beyond human values, "incapable of making even the simplest intellectual or moral decisions." And he includes social scientists as mere dealers in "artificial, obscurantist jargon." The decline in prestige of human education, he maintains, has made moral authority in American society all but non-existent.

Historically the first step toward scientific government, he says, is to get rid of literature and the arts. This has been the course in Russia, as it was in Nazi Germany. "The question of whether we are going to out-Russia Russia, or whether Russia is going to out-America America, is all one."

It may be of interest to note that Shapiro is a follower of the Nazi philosopher-psychologist Carl Jung, apostle of Wotan who beat the tom-tom for the hitlerite German Faith movement. "It is quite apparent," writes A. D. Parelhoff (Jewish Forum, Aug., 1951), "that Karl Shapiro has become lost in the maze of Carl Jung's obscurantism." Shapiro reveres Pound and Eliot. Pound worked for Mussolini. Eliot is an anglo-catholic royalist. What moral authority could they possibly bring to the American people? And have we here in Shapiro's enthusiasm for these propagators of "authority" a clue to his animus against the Soviet Union?

For, however the American public may have reacted to Sputnik, it could well be that Sputnik foreshadowed the end of the whole era of external authorities, state, church, or even bardic. Can Shapiro have sensed this and can some of his frustration be due to the fact that he and his literary mentors have missed the portent of the great events of our time? It is sad indeed when our self-styled leaders have failed to live up to their mission, to live at the height of their times, to use Dr. Rutchins' expression.

Professor Ingram Bloch, who teaches science at Vanderbilt University, makes the case clear for science as a friend of the humanities (NR June 23/58): "The decline of the humanities in America is indeed a tragedy. I suggest that it has come about largely because the humanities have been defended on the wrong ground by the wrong weapons, with the result that the most intelligent students have seen the phoniness of the defense and have betaken themselves to the sciences. Science is not the enemy of the humanities: they are their own enemy." It is the custodians of the humanities who "have cut themselves off from the most significant and characteristic intellectual development of Western civilization."

But have not both scientist and humanist in the West largely cut themselves off from a sympathetic understanding of Soviet development in which science serves human ends? In the Russia so feared by Shapiro not only is science dedicated to progressive political, economic and social goals, but the humanities are accentuated for their own sake. In America it is not a matter of poet versus scientist. It is a matter of poet versus poet and scientist versus scientist; in other words those (poets *and* scientists) who are bought for fame and money versus those who refuse to sell themselves. Shapiro admits having performed a tour of duty with the US State Department.

His outburst in the New Republic seems thoroughly characteristic of the present American hysteria and frustration. Not willing to face his own dereliction he finds a scapegoat in Russia which has gone through hell to rescue poetry from the abyss of its betrayal. Is not Sputnik a species of poetry, or religion, as the editor of *New Christian* would have it? For *has not Sputnik given pause to those who were seriously contemplating preventive war?*" "He hath pulled down the mighty from their high place and hath exalted those of low degree."

In expatiation on the religious theme of Jesus as the Great Teacher, this editor has said: "The Word become flesh was full of grace and reality revealed through deeds that restored man's integrity and through stories that threw light on how man had lost and had regained his integrity . . . This poet was called teacher. The world found it hard to recognize the poet as teacher or to recognize the teacher as poet, for the world's mind was on status and power and the world was busy contriving positions of status and power, as it still is, except in that portion of the world where men and women are being coaxed and lured and pulled out of

their contriving back to their lost integrity which may be summed up as simply an honest, wholehearted approach to their work and life, unburdened by selfish ambition, released from envy and mutual strife, given over to mutual help and forbearance and ready for the joys of life. 'My yoke is easy and my burden is light.'

"But the political-economic frame in which it *can* be 'easy' and 'light' must have the power to resist those whose interest (as they blindly conceive it) is to press upon men's necks a yoke that is uneasy and heavy, to keep men bound to the wheel of profit that exploits and prostitutes them. This power of resistance must be strong in proportion to the pressure.

"Rich men resist this integrity as the poet-teacher of Nazareth well knew. It is or should be the business of politics to protect this integrity. When politics does protect it, then politics becomes poetry, and the men of the state who build a state that protects it are poets. The great Nova Scotia priest, Dr. M. M. Coady, used to say that political economy today is religion because it meets man at the point of his greatest need. And so we may say that politics is poetry for it is in politics that the deepest aspirations of man are being expressed. The creators of the new age are the poets, not only the theorists and leaders, but also the millions of dedicated men and women who caught their dreams and translated them into living reality. Here poetry was more than gesture. It was impregnation and it was gestation."

Lest we dismiss this as the hyperbole of the enthusiast we may note that Professor Geoffrey Barraclough of the University of London cites the famous historian Arnold Toynbee as having made the judgment that Russia has passed America in world spiritual leadership. And we may take note of the challenge facing America according to the conservative social thinker, Walter Lippmann, in whose description in a recent column I italicize the point he daringly reveals: "The challenge lies in the fact that *as compared with our great rival, we are a declining power,* destined—if we do not meet the challenge—to know the frustration and the insecurity of nations which have achieved and then lost their sense of mission and of greatness."

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## U.S.A. SELF-BETRAYAL IN CHINA

### "The Untold Story of World War II"

By Louise Harding

In these latter degenerate days of the Republic many incidents have occurred to enrage an honest democrat: "Ike" rushing to pay extraordinary honors at the airport to the head of the Big Thieves of Saudi Arabia, the slave state where such top figures mercilessly cut off the hands of the unfortunates caught in petty thievery; the destruction of the Republic of Guatemala in the interest of United Fruit; the sending at public expense of Eisen-

hower's physician to minister to the tyrant of Nicaragua; the attack upon little Korea under a lying pretense, crammed down the throats of the public by gross intimidation; and so forth.

About the most disgusting example, however, lately came to the attention of your correspondent by way of the January issue, this year, of "True Magazine," published in Greenwich, Conn.

It contains the revelations of Capt. Tom Chamales, former commander of some 2,000 guerrillas in Burma. This magazine-article should have caused an explosion of opinion in this country: that so little was heard of the article shows the extent of the China Lobby's influence.

The story begins with Capt. Chamales training the 3rd Battalion of American Kachin Scouts, high in the hills in a little town in northern Burma, not far from the Chinese border. The people of Kachin Hills were sturdy fighters against the Japanese.

Moving along the Chinese border, they gathered what information they could, as they went south to join the fighting at Lashio.

"On January 6, 1943, one of our patrols reported Chinese bandits in the area of Lewje, China. The patrol further reported that these Chinese bandits were engaged in trade with the Japanese."

Chamales halted his troops, sending word to headquarters that 1,000 bandit guerrillas were still in the Lewje area.

"Our patrols verified that the Chinese guerrillas were supplying Japanese troops in the area of Lewje. By radio I informed Major Joose that it was my intention to attack and disperse the Chinese guerrilla forces. He endorsed my decision, urging that I attack in strength, with vehemence.

"On the night of January 9 I moved the Battalion into position on high ground . . . You could see Lewje in the valley . . . A little after 10 a patrol came in bringing a party of Kachin civilians. The civilians reported that the Chinese guerrillas, who were supposed to be our allies, had recently crossed the border, raided and looted their village and carried off some of their women. This information spread rapidly among our troops and they became angry, bent on retribution . . .

"Around 0100 there was firing from the outpost on the valley trail. Freudenburgh" (second in command) "and I went out to investigate. A four man Chinese guerrilla patrol had hit it." (It was wiped out.) At 5:30 contact was made with the guerrillas.

"A little after 1400 a patrol came in with six Chinese prisoners . . . None spoke English, and our Chinese interpreter . . . was off fighting with 3rd Company. We placed the prisoners under guard in the church . . .

"At 1700 . . . I was sitting on the steps of the church talking with several of the native leaders . . . Freudenburgh came out of the church carrying an official looking paper. On it was a seal. He was a tall, blond Iowan one year out of college and he

had a twisted grin on his face I had never seen before. Do you know what this is? he asked. I shook my head.

"He explained that it was a warrant from the Chungking government. From Chiang Kai-shek. *He explained that it gave these Chinese guerrilla forces the right, in effect the license, to raid, loot and pillage anything, including American convoys that were supplying the Chinese Nationalist armies; the loot from these raids to be split fifty-fifty with Chungking.*

"I will never forget how Freudenburgh looked and talked. He had spoken as if he himself didn't believe what he had just said, and he looked at the document as if it was not what it really was . . .

"Nautaung, the 22-year-old Kachin Headquarters Supply Officer, came forward and took the document from Freudenburgh. He examined it for a moment. He said it was a bona fide document, that he had seen others before, that many War Lords carried them.

*"Then Freudenburgh told me how some of the prisoners inside had American equipment; not only GI equipment but personal effects of GI's—wallets, letters, bracelets. He told how one of the prisoners had told him that the guerrillas had raided and looted American convoys supplying the Chinese Nationalist Troops, then burned the convoys along with some of the GI's and kidnaped others for ransom. The GI's they had burned had been bound hand and foot.*

"I don't recall what happened the next few minutes because I *must have been filled with a blind anger. I remember that I* didn't call any troop meeting for that night, and later I knew it was because I was ashamed to face the Kachins.

They would never be able to understand why our government was supporting a government (Kai-shek) that was fighting both with us and against us. It didn't make sense to the uncomplicated Kachin mind.

"The morning message" (from hdq.) "came in. It said that we should release all prisoners at once, destroy all captured documents, and prepare to receive Major Dong, the personal representative of Chiang Kai-shek himself. The message further implied that I had jeopardized my position as an officer and that there might be personal repercussions against me if I did not make every effort to pacify the Chinese."

A small Chinese in a black civilian suit was brought into headquarters under escort of a couple of Kachin Subadars. A document identified him as an elite personal agent for Chiang Kai-shek and Chungking, and the village Elder identified him as such, also saying that "he was at the same time contracted to the government of Japan. He was in fact the purchasing agent for the Japanese army in the area. This was later verified by two sub agents within the master agent's employ." Orders were given to keep him under constant surveillance, he was not told what had been learned about his activities.

"It was further verified that often members of the bandit forces and officers of the Japanese Army now several miles south of Lewje, would meet in the town of Lewje. That there would be an exchange of money and supplies and that on occasion after these meetings there had been drinking parties that lasted the night."

Next morning Major Dong arrived. He demanded an explanation of the activities of Chamales' troops' activities. By what authority? By the authority of Chiang Kai-shek. "He said further that he knew I had been instructed to cooperate with him fully. He said that he wanted my report along with my apology in writing. I told him to go to hell."

Dong said the Chinese government demanded triple indemnity for the damages resulting from the attack. Freudenburgh laughed at him.

"I questioned Major Dong about the warrants issued to the War Lords. He ignored my question.

"I placed a warrant on the conference table.

"He reminded me that I had been ordered to destroy documents."

A runner was sent to bring in Chiang's personal agent. Dong said the agent's credentials were genuine and greeted the agent with respect. "They talked in Chinese for a moment."

Dong, sitting in the very village where the surviving inhabitants could testify to the atrocities, denied that they took place. Chamales says that he refrained with difficulty from shooting Dong.

Dong had his own radio with him; he sent a message to Chungking. A few hours later Chamales got a message from Col. Peers at the Assam base, stating that "the American High Command as well as the Chinese High Command were deeply upset over Chamales' attitude toward Dong. "The message also inferred that the American High Command might be inclined to believe that I had been in combat too long."

Chamales called for Chiang's personal agent and confronted him with the facts that had been gathered concerning his collaboration with the Japanese. He confessed, and begged for his life. He was placed under guard.

Shortly after the meeting, Sgt. Don Niven came in, bringing two Chinese civilians and the battalion's interpreter. The civilians were from a small town nearby, just raided by the remaining part of the guerrilla force. Niven confirmed the information brought by the civilians, that "the renegade leader had placed a price on the head of any American in our outfit, "Dead or Alive." It was $5,000 in American money.

"That statement made me think. Everyone knew that Vinegar Joe Stilwell had been removed at the request of Kai-shek. There could be no stronger implication to those that succeeded Stilwell's command: Go along with Kai-shek or else."

The evidence was packed up. Several of the warrants with

the Chungking seal were retained by Chamales, and several were given to Freudenburgh and Niven. They arrived safely at headquarters. Capt. Chamales reported to Major Joose, Major Brown, and Lieut. Rodenberg. They said he had taken the correct action, commended him for it. Major Brown told him he had almost been recalled. Rodenberg (whose father was 30 years in Congress) explained that New Delhi was aware of the warrants issued by Kai-shek from Chungking. "He said that that was one of the reasons why Stilwell was so bitter toward Kai-shek. This was verified by Majors Joose and Brown.

Chamales asked of Major Joose, Major Brown, and Lieut. Rodenberg whether something couldn't be done about conditions in China. They knew of nothing possible at the time. "And nothing ever was done."

" . . . the one thing I couldn't forget," adds Chamales, "hard as I have tried over the years, is that the American government permitted the looting and pillaging of its property by one of its allies; permitted the slaying of its own soldiers."

What was the explanation, asks Chamales. He thinks perhaps some explanation might have been forthcomnig if the story had not been concealed. "I think that is why I finally decided to tell it."

Well, the story appeared in January of this year, 1958. No explanation to date. And as to the scandal, now that it is out, from the press in general, NO COMMENT!

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## FREEDOM FOR CYPRUS !

By the Rev. Stanley G. Evans

(Part of a sermon preached in honor of St. Barnabas at Holy Trinity with St. Philip, Dalston, London, England)

He that will love life and see good days . . . let him seek peace and pursue it. (1 Peter 3. 10 and 11, part)

I have quoted this text from the Revised Version of the Scriptures and not the Authorised because, while the authorised 'ensue' means exactly the same as the revised "pursue' in our modern English it has lost the active force of our word pursue—chase after, catch, seize.

Chase peace and catch it if you want to lead a good and enthusiastic life. None of this thin cold-blooded stuff, but something robust and happy and ecstatic, something which has about it the sparkle of intoxication. Here indeed, was dangerous doctrine for one of the greatest slave Empires that the world has ever known!

For these words about loving and seeing good days were not addressed to a small elite of conquerors; they were not addressed to the officer class who strode the roads of Europe at the head of their cohorts sporting the old school toga and

crucifying anybody who opposed their authority, no, they were addressed to all and sundry, to Parthians and Medes and Elamites, the dwellers in Mesopotamia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, to strangers of Rome, Jews and Proselytes, Cretans and Arabians, to barbarian, Scythians, bond or free.

In a world which lauded above all the military virtues, efficiency and ruthlessness, the exhortation to chase peace, when you were only paid well if you chased war, must have sounded odd, indeed.

But then these words came from an odd batch of men, the men of whom it was said that they had turned the world upside down, the men who organised love in a world of hate, the men who recognised no ultimate authority but God and regarded themselves as his annointed servants and spokesmen; the men who stood shoulder to shoulder with all who laboured and were heavily laden, with all who were hungry, all who were sick and in prison, with all in any kind of distress.

These were the men who soon came to be called Christians: they were given the name indeed in the town of Antioch where one of the leaders of the group was a young man named Barnabas, the man who is honoured on this day, nearly two thousand years later, by the Christian Church throughout the world.

In 1958 we are accustomed to the headlines: we are accustomed to the short lived and puffed up reputations of crooners, politicians, and all who star on T.V. Consider then the fact that this man Barnabas, a Cypriot of nearly two thousand years ago, without the aid of modern propaganda devices, achieved a reputation that has come down through the centuries and spread to all lands. It came, of course, because he was one of a group of people who not only changed the course of the history of their day, but who have left an indelible mark on the entire history of the world, a mark which is to be seen in the Christian Church, the Christian cause, and the Christian idea in the minds of men.

As we gather to do honour to his memory, we can do so in sincerity and truth, only if we are prepared to ask ourselves, how is it, today, with the cause for which he lived and died, how is it today with that international and universal cause of Gods' Kingdom of which he was one of the first, and greatest leaders?

There are a thousand ways in which, today, we could ask this question, a thousand ways of checking where it is we stand. But there is one way which we must choose because it is the one way he could not himself have evaded. In the light of nearly two thousand years of Christianity how is it with his own people? With the people of Cyprus.

The Cypriots were a people of ancient civilization when Barnabas was born and from that day to this their history has been one of conquest and resistance. They were subject to the Romans, to the Byzantines, to the Arabs, to the Crusaders,

to the Genoese, to the Venetians, to the Turks. Their introductions to our own island people came when Richard the Lion Heart first conquered the island and then sold it. The surprising thing, however, about this long history of oppression is that always the Cypriots resisted.

Nothing ever broke their spirit and more and more as centuries passed this spirit of Cypriot resistance to foreign rule became enshrined in the organisation which Barnabas founded, the Cypriot Church. This is why when, under the dark days of the Turks, the Cypriots had to find somebody to act as their leader, the ethnarch, it was to their Archbishop that they turned.

Few things, indeed, are more ignorant or more misguided than the criticism so constantly heard today that the Archbishop of Cyprus should leave the sphere of politics. He may well do so when his people are independent, but until they are the fact that he is the ethnarch, the people's representative, is a tribute to a fact which is one of the glories of the universal Christian Church that, with all its defects and faults, because it has always been with them in time of crisis, it is to the leader of the Cypriot Church that the people naturally turn for the official expression of their cause.

The Charter of the United Nations makes it quite clear that there is only one idea which civilised people may hold today about government; that is that all peoples must be free to govern themselves. Rightly or wrongly, in its section on what it politely and diplomatically calls 'non self governing territories' it makes concession to the view that there are backward peoples who may only achieve self government by a series of stages and when it says this it has in mind people who are illiterate, sometimes without a written language, people living in a state of tribal society far removed from the tension of the life of the modern world.

About all this it may be right or wrong, but what connection does this have with Cyprus, with a country that was old when we were young, a country that was literate when our ancestors painted themselves with woad, a country that was Christian centuries before us, a country that still pronounces the word democracy in the language in which both the word and the idea were coined? Nobody suggests that Cyprus is held today because its people are backward. It is held only as a military base and for this there can be no justification in morals whatsoever.

From the fourteenth century to the nineteenth the East of Europe and the West of Asia lay under the heel of Turkey. For hundreds of years real development in these countries came to an end, and for all this time, save only in the realm of cookery, Turkey made not one single contribution to human culture. By the nineteenth century not only were the peoples of all these countries determined to end this situation, but the moral conscience of Europe was stirred as it was not often stirred. The Turks, said Gladstone, who took the leadership of this move-

ment in Britain, must quit Europe 'bag and baggage'. And as the result of war and rebellion they did.

And it was in these circumstances that in 1878 Cyprus was ceded by Turkey to Britain for a price which was passed on to the Cypriots to pay. When this happened a Turkish minority, the representatives of the country's old oppressors, remained in the island, and it says much for the forbearance and Christianity of the Cypriots of that time that they did not raise a universal demand for their removal. Had they done so, in the climate of that day, the whole of Europe would have been with them. How degraded then it is, how infamous, that this act of charity is now used to their undoing, that this Turkish minority is now incited and used to prevent the just demands of the Cypriots being accepted! How awful it is that we should have to read, as we did in the Times on Monday last in comment on the Turkish riots in Larnaca.

"The English language Cyprus Mail today comments editorially that the blunt reality the Government must immediately face is that unless they are prepared to deal with the Turkish violence in the same way as they deal with Greek violence, they will lose all respect in the eyes of the world." Nothing could be more far reaching or deadly in its result, than to plant today in the minds of a Turkey possessed of an army immensely swollen above its real needs by Nato funds and material, that it could now seek to undo, or to revise, the moral judgment of Europe of three-quarters of a century ago.

Turkish massacres of whole peoples in Armenia and elsewhere even between the two world wars, are of far too late a date to permit a world which retains any Christian, or humanitarian ideas at all, to tolerate for long the use of a Turkish minority to impede or to threaten a people's liberty. The Christian judgment on this must be firm and unanimous: all minorities have certain rights which must be maintained, none of them may be used to stop the granting of justice to others.

Cyprus today has its internal quarrels, its deep blemishes, its historic sins, as have all other countries and peoples. But those who try, however humbly, to follow the path of him who taught that you cast the tree trunk out of your own eye, before you discuss the splinter in your brother's, will see that the dominant fact today about the descendants of St. Barnabas is that they are not free. We cannot face the truth, we cannot be true, unless we permit them to be free.

## THE HUNGARIANS THANK GOD FOR BISHOP BERECZKY

From a Leading Article in the Reformatusok Lapja, Sept. 28, 1958.

Since, after the Liberation, the prophetic call for thanksgiving, repentance and service was first uttered, we have had plenty of occasions to experience its overwhelming truth. Whenever we have obeyed this teaching, we have always been surrounded by life, growth, peace and blessings richly flowing in the life of our congregations.

When, however, we rebelled against the way of the serving church as expressed by these three Biblical conceptions—*it was in the autumn of 1956 that we did this with the most shocking openness*—then, according to the stern judgment of God, we invoked bitterness, hatred, the eruptions of the feelings of the old man in us and destruction upon ourselves.

Bishop Albert Bereczky was the man to proclaim among us the message received in answer to his many prayers: the timely truth and command of thanksgiving, repentance and service. He first brought the message of repentance to his church and people staggering in the depths of World War II. He had the courage to announce his awesome theses: God will not defend us in this war. We were blind and disobedient, "mute dogs", and the blood of innocent people was on our hands.

If we could only humble ourselves in true repentance, in the sight of God—that was the message—then we could have the hope of survival! If, however, we should add our pride, complacency and sententiousness to our sins, there should be no hope whatever for us.

Then later, when the "believing people" were weeping over the ruins of the totally lost war and were condemned to be quickly awakened from their senseless dreams to sobriety, Albert *Bereczky* began to teach the timely lessons of *thanksgiving.* Let us thank God for having opened for us the way toward our future. This was something radically new; the toilsome, sacrifical but promising road of building up socialism. Let us thank our heavenly Father for averting our well-deserved destruction and giving us instead the possibility of living a life better, more beautiful and more just than our former life.

And still later, when millions of diligent hands began the work of clearing the debris, plowing the fields, sowing, and constructing factories, schools and hospitals, then again we heard the sure prophetic voice; it is to *service* that we are called by God.

So, at first the order in his teaching was: *repentance, thanksgiving and service.* Many people gave their acceptance and adjusted themselves, with reconciled conscience, to the new life evolving in our country. Others, however, rebelled. We are no sinners—said they, others sinned against us; we did not sin against others.

There is nothing to be thankful for. We take no part in the building up of the new order of the country. We withdraw into our inner chamber, waiting for a "change." False prophets rose who said: "It will be short."

But the prophetic voice of Albert Bereczky told us plainly and sharply: "It will be long." What is taking place in the world is not a passing episode. It is the impact of a world-shattering, profound transformation that has now reached us.

Then, after the lapse of two or three years, Albert Bereczky, with the vigilant eye of the faithful watchman, discovered that the evil in the human heart was taking advantage of the truth of the Word. People had grown accustomed to the call for repentance; they had even learned to pay lip service to it. The false heart had tried the avenue of escape by saying: "I am willing to speak about repentance, if this is the price of my liberty to say that everything here is but the punishment of God upon us." Then, in logical sequence: If we "repent", God will take away His "punishment."

Albert Bereczky mercilessly unmasked that treachereous and noxious logic. He announced, with loving concern, the authentic order: *thanksgiving, repentance and service.* It is exactly rejoicing over and thanksgiving for the quickly sprouting new life, upon the ruins of the total debacle in World War II, that may prompt true repentance in us, showing us how obdurate, insensate and obstinate we are and how much rebellion is there in us against God in our new historic situation. It is from the tension of thanksgiving and of innerly unmasking our rebellious feelings that the truly useful and constructive Christian services emerge.

The IXth report of the Bishop in 1957 asks a serious question:

"It seemed that the Reformed Church in Hungary, in an unparalleled historic situation—inspite of mistakes, hesitations, failures and sins—had fought the good fight of faith and had not only perceived the narrow path, but had also become able to walk therein, bearing good fruits and witnessing to the Lord. But there was much in all these things which was but a semblance. For the time of the great exposure followed and, within it, the judgment over our church, causing a serious and still existing crisis in the life of our church. The often mentioned narrow path was indeed the way of life. No wthe question is whether our walk therein was so bad that we came to a dead end."

We ourselves reply: we did not come to a dead end. God has again granted us the gracious possibility to live, to emerge from the depth and to be healed. Yet again, all this only under the condition of thanksgiving, repentance and service. Our Bishop himself served as a good example when he, also amidst the torments of his shattered health, was able to thank God for the gracious opportunities of making a fresh start. Now even those who opposed him for years have realized that the way to which he has pointed has been the narrow path appointed for us by God himself.

Let us pause today in the sight of God and before our Bishop with the spirit of thanksgiving, repentance and service. Let us offer our fervent thanksgiving to God for His grace of having given us Albert Bereczky, the shepherd, the teacher, the prophet, the evangelist and church-governor. Let us bow our heads and confess, with contrite hearts, that we have sinned much over the past ten years against God and His messenger. We must accept, without reluctance, the responsibility for the fact that it has been his continuous grappling with the stiff-necked and rebellious people of the church that has sapped his bodily power and health.

In a tension between fervent thanksgiving and humble repentance we must dedicate ourselves to a service more faithful than heretobefore. The most Christian tribute and the one most becoming the Reformed Church is, on the occasion of the jubilee of his ten years' ministry as Bishop, that we not only listen to his teaching, but also walk, with joyful obedience, in the path which he has shown us.

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## NOTE ON JAMES L. BREWER

The following from the editorial page of the Rochester *Democrat Chronicle* will be of interest to our readers who have learned much from Mr. Brewer's broad perspective, deep insight, and unwavering loyalty to the forward march of humanity in this present hour.

> James L. Brewer, lawyer, dialectician, octogenarian, letter writer extraordinary to the editor, who never ducks a controversy, and who, until a few short years ago, was smashing tennis balls across the net at the Rochester Tennis Club, returned for Alumni Day at Syracuse University. He was the only member of his class, the class of 1893, on the campus; the oldest alumnus at the celebration. He is 87.
>
> In 1893 the university consisted of three colleges: liberal arts, fine arts, and engineering. There were seven buildings on the campus, 52 professors and instructors, 851 students.
>
> Today the university is a community of 14 colleges, with housing equipment for 30 buildings, a student body of 12,000; and 30 more buildings are projected. "our slogan today," Mr. Brewer says, "is a modest one: 'A very good university on the threshold of becoming a great university.'"
>
> In his senior year Mr. Brewer was captain, manager and a left-handed pitcher on the baseball team, another member of which was Stephen Crane, author of "The Red Badge of Courage." Author, also in the short 29 years of his hectic life, of "The Open Boat," which H. G. Wells called the finest short story in the English language.
>
> Crane, Mr. Brewer said, was as transient a ball player as he was student.

# NEW CHRISTIAN

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(Continued from Front Cover)

firmed when retrogressive forces swept America into a cold war that was shocked to the point of death by Sputnik and now overreaches itself. For the people begin to smell the real meaning of Sputnik and even news of the Chinese Leap Forward trickles through.

We have no fears.

We greet the third decade with joy. The great healer, who said "Feed my sheep" is vindicated; the world is his. Hail to him and to his people!

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